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SOCIOCULTURAL SKILLS AND ABILITIES IN
SECOND LANGUAGE COMMUNICATION

BY

(C) HELIODORO BRIONGOS-PENALBA

A THESIS

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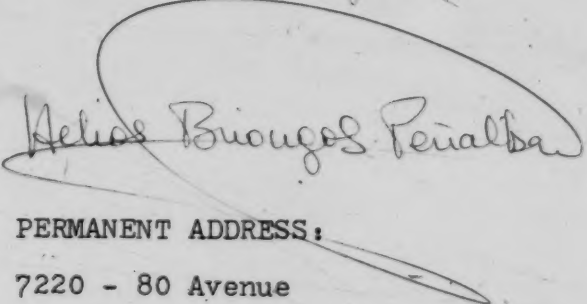
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DEDICATION

A mi esposa Dolores por su apoyo constante
durante mis estudios, y a mis padres
Heliodoro y Victorina en España.

ABSTRACT

The aim of this study is to introduce and discuss a new set of skills and abilities considered essential to competent communication, and therefore necessary in second language education.

The study establishes a distinction between the concepts of language and communication, and then analyzes some characteristics of the communicative process. Communication has been delimited to human conversation in direct interaction, which is considered the most perfect and complete instance of human communication. In order to emphasize the role of nonverbal-nonvocal behavior in communication, the study describes in some detail instances of culturally determined kinesic communicative behavior.

The study also analyzes the difference between the concepts of language and culture. The term language is reserved for the verbal-vocal component of communication, in contrast with culture, a term reserved for the nonverbal-nonvocal component of communication. Once the identity of culture has been established, the teaching of culture (nonverbal-nonvocal behavior) in the classroom, as an integral part of second language education, is discussed and supported.

This is followed by an analysis of the sensory channels most directly affected by the nonverbal-nonvocal component. The channels involved are: 1) the kinesthetic at the production level, and 2) the visual at the analogic perception level.

Based upon Widdowson's distinction between abilities and skills needed to master the verbal-vocal component, the study develops and describes a new set of abilities and skills, classified as sociocultural, which are addressed to the mastery of the nonverbal-nonvocal component of communication.

"Acting" and "moving" are the productive ability and skill respectively, and relate to the kinesic elements of communication; they are kinesthetic in nature.

"Viewing" and "seeing" are the perceptive ability and skill respectively, and relate to the analogic (iconic) presentations of communication; they are visual in nature.

The formulation and introduction of a new set of skills and abilities into second language programs for the mastery of the nonverbal-nonvocal sociocultural component of communication will require modifications to second language programs. The study concludes with a review and analysis of those areas in second language programs which would be crucially affected, and suggests the modifications that would be needed.

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CHAPTER I

INTRODUCTION

Background.

Communicative competence has become the most important goal of any second language program. Competent delivery and understanding of messages is the result of several interrelated codes that combine to create a total message. In human communication the most important codes are the linguistic, the paralinguistic and the kinesic codes. Ignoring any of these codes is risking a partial and incomplete message.

The traditional or 'systemic' second language approaches, grammar-translation and audiolingual, seem to have been almost exclusively concerned with the linguistic and the paralinguistic codes. Teaching and learning the systems which compose language (phonemic, morphological, syntactical and lexical) was assumed to promote effective communication as the logical consequence of mastering this system of codes. Only recently, when the communicative approaches began to focus on the nonverbal codes as essential and necessary elements of second language acquisition, something has been done to integrate fully the paralinguistic and the kinesic codes in second language programs.

The Problem.

There has been inadequate consideration of the existence of the nonverbal codes and their use in human exchanges. This has affected, and will continue to affect, second language programs and their stated goal of effective and compe-

tent communication.

It is common to find second language students who have satisfactorily learned the structure of the linguistic code, possess a relatively extensive vocabulary and have near native pronunciation; however, these same students are generally unable to interact comfortably and fluently with native speakers of the target language. This fact is known as the 'systemic student' syndrome, evidenced by students who have learned the system but cannot use it competently in real life situations (Johnson, 1982; Allen and Howard, 1981).

Purpose.

The purpose of this study is to promote a focus on the whole human being for comprehensive communication. By considering the incorporation of nonverbal features into the communication process, it may be possible to avoid the 'systemic student' syndrome, and therefore facilitate the achievement of communicative competence in second language programs.

A new set of skills and abilities, parallel to the linguistic ones, will have to be formulated and justified, in order to incorporate the nonverbal dimension into second language education. The new skills and abilities, respectively, will be: 1) "seeing" and "viewing" with regard to visual analogic(iconic) perception, and 2) "moving" and "acting" with regard to kinesthetic performance. These skills and abilities should lead to better understanding and execution in the nonverbal-nonvocal aspect of a message.

Need for the Study.

This study is needed, first, to dispel what appears to be a confused interpretation between the terms language and communication. Communication is the broader term encompassing both a verbal and a nonverbal component. Secondly, this study is needed to expound and justify that a direct relationship exists between culture and nonverbal behavior. This relationship serves as the basis for the integration of the nonverbal, as a necessary element of the total communicative process, into second language programs.

People are shaped and conditioned by the sociocultural and linguistic environment in which they live. These circumstances influence human behavior which is in turn reflected in human messages. People communicate not only with words, but with their entire body as well, and a complete message represents a picture of the whole human being. An awareness of body behavior, which includes both the verbal and the nonverbal, facilitates fluent interaction with other people.

Significance.

The integration of a sociocultural, nonverbal component into second language programs will affect second language study in numerous ways, because a specific set of skills and abilities must be acquired by students. It is anticipated that, as a result of this study, more attention will be paid to the nonverbal component of communication, and that attempts will be made to introduce this component into the programs. Implementation of the suggestions emanating from the study

will hopefully effect modifications in the areas of curriculum development, production of resources and materials, methodology, teacher training and preparation, and testing and evaluation.

At a different level, the study aspires to provide a basis for the critical analysis of existing second language programs, and to generate further research and conceptualization.

Delimitations.

This study restricts the definition of communication to direct human interaction, and considers a conversational situation as the ideal instance of human communication.

Neither the verbal-vocal(language) component, nor the nonverbal-vocal(paralanguage) component of communication is dealt with in depth by this study. These components are presupposed, and referred to in connection with the total message and communicative competence.

Finally, the nonverbal component of communication has been mainly circumscribed to its kinesic aspect.

Organization of the Study.

Chapter one introduces the problem to be studied, and defines its chosen limitations.

Chapter two treats the concept of communication as direct interaction, and defines the interactive characteristics. This is followed by a brief discussion of language as verbal-vocal communication, and paralanguage as nonverbal-vocal communication. The chapter concludes with a more

extensive discussion of kinesics as nonverbal-nonvocal communication, and the role of kinesics in intercultural and cross-cultural communication.

Chapter three deals with culture. Culture is defined within the context of the study, and a relationship is established between culture and language on the one hand, and between culture and the nonverbal on the other. The teaching of culture, as it represents nonverbal behavior, is examined as to its necessity and viability. Cultural goals are determined for second language study, and the role and scope of these goals are defined.

In chapter four the distinction between the concepts of skill and ability is examined. A new division of second language skills and abilities is presented in diagramatic form and the classifications are briefly analyzed. First, the linguistic skills and abilities necessary to the mastery of the verbal elements of communication(direct interaction) are examined, followed by a brief analysis of those required for the mastery of the verbal printed elements of communication. Finally, the new sociocultural skills and abilities are introduced and explained.

Chapter five examines the implications of the study for important areas of second language programs, and presents some suggestions in accordance with the tenets developed in the study.

CHAPTER II

COMMUNICATION

Communication appears to be the contemporary trend in the study of second languages (Germain and LeBlanc, 1982; Knop, 1981; Schulz and Bartz, 1975; Widdowson, 1978). This trend is reflected by the current terminology in use at the theoretical discussion level, and by the practical applications evidenced in study programs. Both the Province of Manitoba (1980) and Alberta (1982) list, in their Curriculum Guides for Spanish, communication as the most important goal to be achieved from the study of the Spanish language.

The term communication, elsewhere, has replaced the phrase 'oral expression'. Similarly, 'linguistic competence' and 'linguistic performance' have given way to 'communicative competence and performance' (Canale, 1979; Munby, 1978; Wesche, 1981). There is even a tendency to refer to intercultural or cross-cultural communication programs instead of 'second language programs' (Bean, 1973; Condon, 1975).

It seems that the changes in terminology accompanying the present communication trend have not affected the underlying tenets of second language study. A onesided approach to communication leaves out many essential features that affect the meaning and scope of communication, and impacts upon the teaching and learning of second languages.

Language and communication, which express two different concepts, are quite often used as synonyms. The term language tends to preclude the consideration of nonverbal

elements as integral parts of communication. Communication is a broader term encompassing both the linguistic and the nonlinguistic components of direct human interaction. Language is just one of the components when the communication process is considered as a whole.

Definition.

Etymologically the word communication comes from the Latin 'communicare' (communis, common). When people communicate they are trying to establish a 'commonness', and to share information, ideas and emotions.

For simplicity, this study proposes a somewhat restricted definition of communication, as follows: communication is the exchange of messages, through verbal and nonverbal symbolic codes, between two or more people engaged in face-to-face interaction.

Symbolism.

Humans have arbitrarily chosen to use linguistics and behavioral systems which enable the members of a given group to communicate. Establishing a 'commonness' or 'community' entails the use of a code which is shared by those involved. The development of a symbolic code for objects and ideas makes communication possible for a given group of people. For Cassirer (1946) symbols are social in nature and origin and allow humans to transcend their individuality and private experience as well as to attain a certain mastery over their surrounding environment.

According to Groos (1973) any culture is roughly

characterized by what he calls the five primary modes of symbolic behavior. These modes include the linguistic, the sociogestural, the iconic, the logico-mathematical, and the musical. The advantage of a symbolic mode is that it is amenable to formulation into notational systems such as alphabets, gestures, ideograms, numbers, musical notes, etc.

An important characteristic of the symbolic modes is their nontranslatability. Information encoded within one mode cannot be fully duplicated in terms of another. For example, a verbal translation of a gesture or of a musical fugue will not be adequate because of the absence of competence in the original mode. This lack of competence impedes full recognition and appreciation, as well as creativity, in that particular mode. Groos also notes that:

Meaning can only be understood or purposely communicated within a symbolic mode, and some minimal competence is the basic precondition for the creation or comprehension of symbolic meaning within such a mode. (1973:190).

Digital and Analogic Communication.

There are two forms of communication that bear a direct relationship to symbolic code systems. These two forms have been named digital and analogic (Condon, 1975; Grove, 1976), and the sensory channels that produce and/or perceive information discriminate between the forms.

The digital form, which works in discrete step intervals and is sequential, is also known as discursive. Language is a digital instance of communication. One word follows another according to a linguistic system whether in the

spoken or written form. As was stated earlier, the coding system on which language is based is relatively arbitrary. The meaning of the written and spoken forms in a language bears no intrinsic relationship to the signs used.

Because digital signs generally have a precise meaning, they are appropriate for dealing with cognitive and rational matters, and for expressing the content aspect of information.

The analogic communication form serves to express simultaneous relationships and continuous functions. Analogic signs and actions usually bear an intrinsic and direct reference to the things, ideas or events they stand for. Nonverbal signs and behavior -including maps, photographs, drawings, dance, mime and kinesic movements in general- are considered analogic. These nonverbals are not perceived in a linear, sequential, step-by-step fashion but rather in their totality, all-at-once as global units.

The analogic instances of communication are considered the best suited to carry the emotive and interpersonal aspects of a message. Nonverbal signs operate directly bypassing conscious analysis because they resemble the signified in a direct way.

When considering a simple phrase such as "I love you", everybody understands the meaning of each word; however depending upon the way in which the phrase is said and the way in which a person behaves when uttering such words, a variety of messages may be conveyed. Accompanying the verbal content there is always a comment about the relation-

ship between the communicants known as metalanguage which is also conveyed by the nonverbal elements. Very often the way things are said is more important than the words used to say them.

The digital and analogic instances of communication are systematically patterned and generally agreed upon by those who use them in communication. They happen together in ongoing communication and cannot be separated other than for analytic purposes (Grove, 1976).

In general, the digital transmission of information (linguistic symbolic mode) has been overemphasized in second language teaching to the detriment of the analogic transmission (sociogestural and iconic modes).

Interaction.

Communication implies an exchange between two or more people and entails interaction which varies according to situations.

Some authors like Cherry (1978) consider "true" communication to be only the kind which takes place in conversation. A conversation situation establishes a two-way link, causing a continuum of stimulus-response cycle. This results in one's communicative behavior becoming a direct consequence of the other participant's behavior.

The exchange or sharing of conversation can only take place in what Poyatos (1976), a semiotician, calls direct interaction. He sees it as a constant exchange of meaningful information, and he states that:

Interaction is the most basic, most important and most complex of all forms of human communication, and also the one that radically differentiates dead culture from living culture. (1976:4).

In direct interaction, occurring within the context of face-to-face encounters, the whole human body and all the ways in which is capable of producing and perceiving information have to be considered.

Direct interaction can happen in true co-presence encounters, of which conversation is the main instance in any culture (Cherry, 1978; Poyatos, 1976), or it can happen in encounters where the co-presence is impeded. Physical impairment to one or more of the sensorial channels, as is the case of blind or deaf-mute persons, is one example of impediment. Excessive distance or material obstacles, as is the case of a door or a wall separating two communicants, is another example of impediment. In these cases direct interaction is known as "reduced interaction". A telephone conversation is an important instance of reduced interaction.

When one interactant is missing, then the interaction is called "delayed". Delayed interaction may be direct and personal, as in epistolary exchanges, or it can be considered as indirect and impersonal, as in the mass circulation of periodicals.

Mention should be made of the noninteractive instances of body behavior which usually involve one actor as in the case of dreams, prayers or soliloquy. An individual may react to the environment by generating exclamations or gestures of wonder or disgust, and listening to music or

watching television may trigger some kind of kinesic activity too.

Because conversation is considered the most complete instance of communication, this study is focused on direct interaction as the primary role of communication in second language teaching and learning.

Interactive Systems.

In order to discover how direct interaction takes place, and what is involved, the different systems of interaction will be presented and analyzed.

In human communication, as was previously noted, the total body behavior has to be considered in order to obtain an accurate picture of communication. Poyatos (1976) identifies three systems of human interaction or communicative body behavior. These systems are called the linguistic, the paralinguistic and the kinesic, and they encompass all the possible ways by which the human body is capable of producing and perceiving information. Each system corresponds to a different class or style of communication and usually the three systems interplay in direct interaction. The linguistic system corresponds to verbal-vocal behavior, the paralinguistic to nonverbal-vocal, and the kinesic to nonverbal-nonvocal.

Language.

The linguistic or verbal-vocal form of communication has been studied and analyzed extensively by linguists, sociolinguists and second language specialists; therefore

in this study it will only be discussed briefly. The role and importance of language in communication is not questioned in this study. Any challenge to its primary role is put forth with the intention of bringing out the important and essential role played by the nonverbal-nonvocal elements in communication.

Miller (1973), a communication scholar, expresses the relationship between language and communication in these somewhat critical terms:

People communicate in many different ways. One of the most important is through language. We have been so successful in using, and describing and analyzing this special kind of communication that we sometimes act as if language were the only kind of communication that occurs between people. (1973:231).

Grove (1976), a cross-cultural studies educator, emphasizes even more than Miller the difference between language and communication:

Those who study human communication have moved beyond the old, simplistic view that humans communicate only or even primarily, by means of sent and received linguistic (spoken or written) messages. (1976:8).

Traditionally the teaching of second languages has been the concern of linguists who almost completely excluded any investigation or consideration of nonverbal elements as part of the study. Lewis (1973) notes that nonverbal elements affect the adequate understanding of messages and of the whole communication process:

Man is a multisensorial being who occasionally verbalizes. The real language is behavior. Touch, tone of voice, facial expression, rate of speech, propinquity with colleagues, relaxation or tension in posture speak in clear tones. (1973:245).

It has been also indicated that 50 to 70 per cent of human communication is accomplished through paralinguistic and nonverbal means, while the linguistic means account for as little as 7 to 30 per cent (Grove, 1976; Mehrabian, 1967).

As a rule, people tend to assign greater credibility to the nonverbal means than the verbal ones when some incongruency arises between two of them.

Paralanguage.

Paralanguage interacts with language and kinesics to create a total system of communication. Paralinguistic elements encompass vocal but nonverbal phenomena such as intonation, pitch, rhythm, stress, pauses, etc., present in communicative interaction. Poyatos (1976) defines paralanguage as:

The extremely complex series of highly significant sounds, and accompanying pauses, produced in the vocal-auditory channel beyond what 'for our western languages' are recognized as suprasegmental phonemes known as stress, pitch and juncture. (1976:72).

The importance and identity of paralanguage as a distinct element in communication is emphasized by authors such as Harris (1972) and Key (1975), who consider it to be a powerful instrument of interaction and a significant cross-cultural variable. This seems to be the predominant view nowadays; however, paralanguage is a subject of controversy.

For Trager (1958) paralanguage is on the borderline between the verbal and the nonverbal which makes it look more like a variant of language than a distinct element. Abercrombie (1973) includes both paralinguistic and kinesic

elements under the general term of paralanguage:

We speak with our vocal organs, but we converse with our entire bodies; conversation consists of much more than a simple interchange of spoken words. The term paralanguage is increasingly commonly used to refer to nonverbal communication activities which accompany verbal behavior in conversation. (1973:31).

This brief overview of paralanguage as one of the three basic systems of interaction leads to the central area of this study, kinesics.

Kinesics.

Under the general term of kinesics this study deals with most of the nonverbal-nonvocal communicative aspects of body behavior, including the treatment of time, known as chronemics, and the positioning in space, known as proxemics.

The field of kinesics is still an infant science with less than thirty years of existence. Kinesics is popularly associated with body language or action language. R. Bird-whistell (1970), a pioneer in the field, coined the term "kinesics" to refer to the discipline studying all of the bodily motions that are communicative, and distinguishing them from physical body reactions. He based his kinesics theory on an analogy with language and on the intimate relationship existing between language and body behavior.

As a science, kinesics is as structured as linguistics, and in the same way that a speaker is unable to verbalize about the structures of his mother tongue without linguistic training, an actor could not describe the structure of his own nonverbal behavioral patterns without a conscious effort

to analyze the system.

Language is usually learned in an unconscious manner, particularly with regard to the structures (Walsh, 1979). Kinesic structures are also learned without any conscious effort, though some may have to be taught explicitly. The analysis of the kinesic aspects of communication from a cross-cultural perspective will also show that much of the communicative nonverbal behavior is learned. In any case, it is a fact that behavioral patterns whether consciously or unconsciously learned are passed on from generation to generation, and each succeeding generation adds its own modifications.

Nonverbal-nonvocal symbolic behavior refers to the socially patterned ways in which people behave when communicating. Such behavior is a product of the social system. The primary functions of nonverbal-nonvocal behavior are: 1) to serve as a regulator of conversation, and 2) to serve as a conveyor of personal emotions. Grove (1976) attributes also to nonverbal symbolic behavior the function of maintaining social order. Grove expresses it in these terms:

The maintenance of social order via the out-of-awareness analogic channels frees the individual's linguistic channels and conscious thought processes for other purposes such as the discussion of ideas and the designing and construction of things (the artifacts of culture). (1976:15).

Key (1975) distinguishes between two kinds of "regulator of interaction" functions: informative and directive. The informative regulator supplies information and is the

vehicle for ideas, as is the case when using the fingers to count or nodding the head to signify "yes". The directive regulator affects the behavior of partners in conversation, as may be the case with a stern look to quieten a child, or yawning and looking at one's watch to indicate that a speaker is supposed to finish his speech.

The "conveyor of emotions" function, called "expressive" by Key, affects the emotional and attitudinal qualities of communication.

Nonverbal behavior, when it is used in conjunction with verbal behavior, can serve to express either agreement with or opposition to what is said in the verbal message.

Categories of Kinesic Acts.

Ekman and Friesen (1969) classified the nonverbal behavioral acts into five categories called emblems, illustrators, affect-displays, regulators, and adaptors.

Emblems refer to nonverbal behavior which has a direct verbal translation or dictionary definition. They are used when the verbal channels are blocked and they function as individual substitutes for verbal expressions or as alternates for verbal expressions. Emblems are often produced with the hands such as the o.k. gesture formed by joining the forefinger and the thumb in a circle, or the throat cutting gesture to express the end of something or somebody.

Illustrators refer to that behavior which is directly tied to speech to illustrate what is said verbally. They are used intentionally to help to communicate, though they

are not as explicit as emblems. Illustrators occur frequently when the speaker is excited or in a difficult communication situation. Examples of this category are the pinching of the nostrils to signify bad odor, or the shaping of a figure for a beautiful woman. Illustrators are normally used as substitutes for things that are not present.

Affect-displays refer to nonverbal behavior executed primarily through facial configurations serving to display affective states. In general, they serve to repeat, augment, contradict, and qualify verbal affective statements. Among examples of affect-display behavior are sighs and snorts.

Regulators refer to that body behavior which serves to regulate dialogue. They are responsible for the interactive flow between partners in conversation. Regulators serve as cues to guide speech. Postural shifts to indicate tiredness, great interest or lack of attention are examples of regulators.

Adaptors are the most complex category of nonverbal body behavior, being subdivided into four groups: 1) self-adaptors, that refer to contact behavior affecting the manipulation of one's own body, as in the case of holding one's head in despair; 2) alter-adaptors, that refer to movements applied to other people such as touching, slapping and grabbing; 3) object-adaptors, that refer to movements in which the body gets in contact with one's own cultural artifacts, such as the knife and fork while eating, or the handling of a cigarette with a particular style; 4) body-

adaptors, that refer to movements involving those objects considered as part of one's own body such as glasses and jewelry.

It is necessary to gain a better perspective of the communicative value of kinesics, and to appreciate its role and importance in interaction, especially intercultural or cross-cultural. A detailed presentation of some prominent and obvious instances of kinesic communicative behavior follows.

Gestures.

Generally gestures are considered an element of the wider field of kinesics (Key, 1975; Poyatos, 1976); however Kirch (1979) makes a distinction between gestures and kinesics. Gestures are regarded as conscious movements of the body and carry a message across loudly and clearly, sometimes making verbal expression superfluous. Normally gestures are holophrastic in nature which makes them complete messages in themselves, especially those expressing mockery or contempt.

On the other hand, the term kinesics is applied to more subtle body movements, which are produced for the most part unconsciously, and therefore create less obvious messages.

Some scholars (Ekman and Friesen, 1969; Morain, 1978) maintain the existence of kinesic universals, a vocabulary of gestures common to all mankind and fairly well known and understood across cultures.

In this study the main concern is not with kinesic

universals, but rather with those gestures which are read and interpreted in the same way only by all the members of a given sociocultural group. Such gestures are specific and carry meaning for the members of a determined society.

Hayes (1975) classifies gestures into three different categories: autistic, technical and folk gestures.

Autistic gestures are those affecting individuals rather than groups, and are almost entirely emotive in nature, which puts them out of the reach and control of societal influence. Their function is not informative or lexical even though they may form part of an individual's communicative behavior.

Technical gestures are used purposefully for communication and can be equated with verbal language. Very often they do not belong to a specific sociocultural group but to all mankind, having a universal symbolic value as may be the case with military salutes, or the gestures used by umpires and referees to conduct games and sports.

Folk gestures are specific to a given culture and are transmitted by imitation and are learned socially. This kind of gesture is the one that should be studied and learned carefully as part of a second language program aiming at communication.

Quite often folk gestures open the door to the rituals of courtesy and to the wit and humor of a culture. They represent properly the sociocultural aspect of a different communication system or second language. These gestures are performed mainly with the head, the face and the limbs.

They are body movements worth knowing to function competently in a second language. In particular, it is worth knowing those gestures considered vulgar or obscene so as to avoid them and the embarrassment of performing them unknowingly. An example of this is the use of the forefinger to point, which may be considered a normal and acceptable gesture in our cultural system; however, the same gesture is forbidden in other cultural systems because it carries with it an insulting sexual connotation.

Some communicative gestures across cultures, discussed in the works of authors such as Condon (1975), Green (1968), Grove (1976), Hall (1959, 1966), Hewes (1955), Johnson (1979) Key (1975), Kirch (1979), and Morain (1978) will follow in order to present the variety of culturally determined interpretations which gestures may have.

Head nods are frequently used to reassure, to affirm and to negate. Most Europeans indicate agreement by nodding up and down, and indicate disagreement by shaking the head from side to side. The Greeks, however, use the upward nod for disagreement, and the downward nod for agreement. Hispanics indicate directions or the whereabouts of something or somebody with a movement of the head and chin. Lowering the head is part of the Japanese greeting ritual.

The face according to Knapp:

...is the primary site for communication of emotional states, it reflects interpersonal attitudes, it provides nonverbal feedback on the comments of others, and some say it is the primary source of information next to human speech. (1978:263).

Facial expressions in direct interaction serve, among others, the following functions: regulator of conversation, complements and qualifier of other's behavior, and often replacer of spoken messages. Facial expressions also accompany speech supporting or contradicting the verbal information provided, and informing about the personality of the interactants and their emotional states. The most common emotional states manifested through the face include surprise, fear, anger, disgust and happiness.

Two areas of the face that deserve a more detailed presentation are the eyes and the mouth.

Cultural differences are often revealed by eye movements. Gazing patterns, eye contact, the frequency of eye contact, the when, where and how much one should or should not look at somebody or something is quite often regulated by sociocultural norms of behavior.

An eyebrow flash with a smile usually signals a desire to interact. A wink accompanied by the o.k. gesture is used to signify approval.

When reprimanded, Hispanics show respect and deference by averting the gaze from the disciplinarian; however, North-Americans are expected to show their respect by looking the disciplinarian straight in the eyes. Greeks enjoy staring at people as well as being stared at in public. The British indicate that they are listening by blinking their eyes and remaining silent, while North Americans tend to nod and murmur. Also, British etiquette requires that during a

conversation the interactants focus attentively on each other. Arabs regard too little gaze as disrespectful and rude. Peruvians and Bolivians consider a lack of eye contact during a conversation as an insult. In Naples, Italy, the primitive concept of the "evil eye" still underlies the avoidance of eye contact with priests and monks.

Smiling is not an indication of pleasure alone, at least for the Japanese, for whom the smile is a law of etiquette from early times. Japanese children are taught to smile as a social duty from infancy. Laughter is normally a sign of amusement but some black Africans use it to express surprise and embarrassment, as do many North Americans.

Sticking the tongue out is recognized among Westerners as an expression of insult; however in Polynesia it serves as a greeting and as a sign of reverence. Kissing on the cheeks or the forehead is widely used among Arabs and East Europeans to greet and welcome guests or to say goodbye to them. Kissing on the cheeks is also a normal practice of greeting visiting relatives among Spaniards, and this convention is also used among women even if they are not related at all.

Belching, among Arabic cultures, is supposed to be an acceptable way of showing delight in and appreciation of food. In China and Japan it is part of the etiquette to drink tea with considerable noise to show appreciation.

Hand gestures play a very important role in nonverbal communication. They are the best known among the sociocul-

tural gestures, and the ones which have received most attention in cross-cultural communication studies (Green, 1968; Johnson, 1979).

Shaking hands is the usual way of introducing and taking leave among Europeans. Clapping is normally used to applaud but Spaniards and some Orientals employ it to summon a waiter too. Approval of a speech is generally done by applauding; however, in Germany and sometimes in North America approval is shown by knocking on the desktops when in a classroom.

Pointing with the forefinger is very common in America and Europe but, as was earlier indicated, this is taboo in some other cultures. In Spain, raising the forefinger vertically is the appropriate way for a student to call the attention of the classroom teacher. Italians and Americans express the "digitus impudicus" gesture with all the fingers of one hand clenched but the middle one held up vertically. French people perform the same gesture by extending the middle finger horizontally.

Americans signify o.k. by forming a circle with the forefinger and the thumb; however, the same gesture carries an obscene connotation for Colombians, and it means "money" for Japanese people. Wishing someone good luck is expressed in Spain by forming a cross between the thumb and the forefinger of one hand. A similar gesture is made in America, although it is done by crossing the forefinger and the middle finger, and gets reflected in the verbal expression 'to

keep the fingers crossed'.

Most Europeans wave goodbye by holding the hand horizontally, either with the palm facing down as in France and Germany, or with the palm towards the face, as in Italy, and at the same time moving the fingers towards the departing person. This gesture is also used in Spain to ask a person to approach closer.

The "horns" is another well known hand gesture with a derogatory sexual connotation. Its execution, with two fingers extended vertically or horizontally, depends on the culture.

Finally, from among the many other holophrastic gestures performed with the hands, it is interesting to note the gesture for "stop" conducted with the palm held out and up; the technique of running the forefinger across the larynx meaning "in trouble"; in Spain, the forefinger pressed sideways against the lips to signify "silence", and a clenched hand knocking on the forehead to express "stubbornness".

The way people walk seems to be also culturally determined and has been studied by Wylie (1977). As part of the kinesic system, he studied the walking patterns of Americans and Frenchmen, noting that Americans seem to bounce with swinging arms creating the impression of an uncivilized gait. Frenchmen, to the contrary, walked erect and squareshouldered moving their arms as if the surrounding space was severely limited. He saw in this an adjustment to a disciplined social code consistent with the rigidity of French society.

Finally, it is important to remark on the obvious differences in walking between males and females, even within the same culture.

Manners.

Manners apply to body movements similar to gestures, but characterized by more dynamism. They are socially codified according to specific situations, and are usually acquired and learned consciously.

Manners are probably the most interesting category of kinesic behavior for intercultural communication. In Spain manners were studied in school as a subject entitled "urbanidad" (urbanity), which deals with good manners including: courtesy manners for introductions and leave taking; table manners, quite often a source of embarrassment and cultural misunderstandings; and diplomacy manners for visiting government officials and dignitaries.

With regard to table manners, it can be noted that in certain cultures the food is eaten directly with the hands, while Westerners make use of spoons, forks and knives, and Orientals use chopsticks. The disposition and use of the cutlery as well as the countenance, when at the table, also varies from culture to culture.

Postures.

Poyatos (1976) describes posture as:

A conscious or unconscious general position of the body rather static but resulting from a previous movement (gesture or manner), learned or somatogenic either simultaneous or alternating with verbal language, modified by social norms and by the rest of the conditioning

background, and used less as a communicative tool, although it may reveal affective states and social status. (1976:128-29).

Although most body postures are common all over the world, not all cultures use the same postures for the same functions. Each culture has a given style of postures that indicate status and rank, serve as a marker of etiquette, and as a conveyor of specific emotions.

For Hewes (1955), the most common postures include sitting, kneeling, crouching, and squatting, and to these four there could be added another two: standing and reclining or sleeping.

Posture is a definite marker between feminine and masculine behavior. Sitting postures among women follow a rigid social code influenced largely by the kind of dress they wear. American males in the presence of an authority tend to sit with their legs crossed at the knees, while Hispanic males tend to sit erect with the legs together. Religious beliefs are also very important in determining postures when praying or being inside of a temple.

Rather than sitting on chairs, one-fourth of the world's population squats.

Proxemics.

To complete this presentation of sociocultural communicative behavior, a brief presentation of the two areas known as proxemics and chronemics will be made, even though they are not properly kinesics. Proxemics and chronemics share some of the characteristics of kinesics and they condition

most of the sociocultural kinesic behavior.

Hall (1959, 1966) has studied the perception and the use of space between interactants under the new discipline which he called "proxemics". He demonstrated that the use of space is culturally determined, and is often one of the intercultural areas where the most discomforting blunders and mistakes are committed.

Poyatos (1976) describes proxemics as:

Man's conception and structuration of space, from his built or natural surrounding to the distance consciously or unconsciously maintained in personal interaction. (1976:142).

Orientation and distancing are two important characteristics of proxemics, and they play a very important role in interaction.

Orientation refers to the relative positioning of interactants to one another. The prior discussion about gazing and eye contact can be applied here too.

Distancing works in predictable patterns that vary, depending upon the nature of the interaction, with the time and social relationship between members of a group. Hall distinguishes four kinds of possible distance in interaction: intimate, personal, social and public.

Intimate distance extends from close contact to distancing of about one half meter. Sexual foreplay and love making are the most common examples of intimate distance. From the communicative point of view, the kinesic and the paralinguistic activity are primary in intimate distance, since ocular perception becomes of secondary concern.

Personal distance is observed with relatives and friends and it extends from about one half meter to one meter and a half. This is the preferred distance by the so called "high contact" cultures, which generally includes Arabs, Latin Americans and Mediterraneans, among others, when they engage in conversational interaction.

Social distance extends from a meter and a half to approximately three meters, and this distancing is usually kept among strangers during a formal introduction, a business discussion, walking in the street or asking a stranger for information.

Public distance extends over three meters, and can be observed mainly in public gatherings between the speaker and the audience. The classroom situation may be also considered as having a public distance between the teacher and the students but this distancing is not valid among the students themselves.

Personal and social distances are the ones especially influenced by sociocultural norms. Key (1975) notes that:

The discrete spacing strictly adhered to when people queue in Britain is so precisely measured that one can imagine an invisible string keeping people at a certain distance apart. When this pattern is altered, one can be sure that Americans, or lovers, are in line. (1975:129).

Some other aspects of space distribution have been also associated with culture such as office space distribution, positioning of furniture in a room or office, urban planning and even the production of small cars intended to create a closer contact among the occupants (Kirch, 1979).

Chronemics.

Having considered some aspects of man's behavioral relationship with space, the correlated dimension of time is examined for its role in cultural determination.

The term chronemics encompasses the many ways in which people conceptualize time. These concepts are varied, and include: the length of time periods, punctuality as promptness or tardiness in arriving for an event or appointment, activity or activities happening at one time, and the mental attitude towards time considered as a material object by the Americans (time is money), or as spiritual value by the Spaniards (time is eternity).

Chronemics is a discipline which deals with the notion of time as a theoretical concept, and applies that theory to daily living situations. Chronemics treats time at both the conceptual and structural levels, for communication and intercultural communication purposes (Poyatos, 1976).

Hall (1974) distinguishes several kinds of time usage which differ according to the cultures in which they are observed. The time Greeks and Hispanics spend on negotiations prior to closing a business deal may seem eternal to North Americans, and yet for Mediterraneans it is the spice of life. North Americans seem to dislike giving too much of their time to any one thing and seem to prefer the "let's get down to business and stop wasting time" attitude.

As the time frame for business negotiations varies from culture to culture, so does the notion of visiting time,

whether as a guest or as a host. In India and Spain "visit us any time" means simply that. North Americans feel imposed upon when confronted with unexpected guests, and they prefer appointments for a specific time.

Time is not used in the same way by all cultures and Hall distinguishes a third category, scheduling time, which applies to the organization and distribution of time. Giving and Arab a time deadline is risking never seeing a job done. A Swiss, on the other hand, specifies deadlines and holds to them. It seems that the degree of industrialization in a society is directly proportional to the level of time consciousness.

Cultural misunderstandings result frequently from ignoring the different attitudes towards time across cultures. Hispanics, for example, generally consider punctuality unimportant, and they do not seem to mind spending even several hours waiting for an appointment or interview. This attitude has caused many North American businessmen endless frustration and difficulties in Hispanic countries.

All of the elements classified as kinesics play a very important role in achieving fluent communication. Ignoring kinesic theory may cause many cultural misunderstandings and can negatively affect competent interaction between the students and the native speakers of a target language.

CHAPTER III

CULTURE

Learning a second language means stepping into a different cultural context, one that manifests itself in patterns of language and thought, as well as in a variety of forms of activity and behavior. Cultural context determines the way people feel, think, talk, behave and relate to others; and it develops a framework for personal and social existence.

To communicate fully and competently with people living in a different cultural context, and therefore a different communication system, second language programs should be expanded to include besides language acquisition, a grasp of the sociocultural elements of the other culture thus transforming second language programs into intercultural communication programs.

Communication across cultures does not require only the acquisition of a new linguistic code, but also the development of a sociogestural code similar to that of the natives of the target language as well as the development of a perception and understanding of the iconic code used by them.

Nostrand (1974) indicates that to communicate with people of a different culture requires a considerable knowledge of the cultural patterns, social customs and institutions, as well as the language of the target culture.

Poyatos (1976) points out that what he calls "cultural fluency" is the complement of linguistic fluency, and that both are necessary to communicate competently and fully. He

states:

In order to communicate we seek linguistic fluency (for which foreign language teaching is resorting to the most advanced techniques), but around that core of language we need to build up other fluencies as well: paralinguistic, kinesic, proxemic, chronemic, to name only some of the most frequently named categories. We need, in sum, to attain cultural fluency... (1976:6-7).

Second language programs have generally ignored "cultural fluency" as being necessary for full communication with speakers of the target language. These programs have not seen culture as an integral part of total communication.

Second language educators have seemingly considered language as the sole means for competent communication, whether they recognized it as a system of systems (Mackey, 1965), as a sociolinguistic manifestation of given groups, or as a tool for communication.

The definitions of culture, which have been accepted to date, may have caused the onesided approach to communication that states that language expresses and influences culture, so knowing the language makes communication possible.

In order to study the role and scope of culture in communication, an attempt will be made at redefining culture. Generally, in second language education, language and culture have been considered as two different and distinct components of communication. For working purposes, this distinction is temporarily accepted here.

Definitions of Culture.

This study will attempt a descriptive rather than a normative definition of culture, as it will help to clarify

the concept of "cultural fluency". Understanding the meaning and implications of cultural fluency should make it possible to determine the relationship that exists between culture and nonverbal behavior.

There is less than unanimous agreement regarding the definition of culture, and yet, during the past three decades most of the research concerning culture and the study of foreign languages centered on this definition. It was hoped that a definition would provide a sound basis for determining which features of culture should be included in second language programs, and to what degree they should be taught.

The issue became so contentious that for a critic like Seely (1974), who is also a specialist on culture in second language programs, the argument over the definition resembled a "tempest in a teapot". He argued that "the controversy over the definition of culture amounted to a monumental waste" (p.11). In spite of such criticism, an adequate definition of culture is crucial to an appreciation of the rapport that exists between culture and the nonverbal component of communication.

Kroeber and Kluckhohn (1962) undertook a survey of over 100 definitions of culture in an attempt to isolate some common denominators. Their study revealed that the use of the terms culture and civilization was very often confused. Sometimes the terms expressed differing concepts, and at other times the terms were treated as synonyms. Their survey also found that some of the most frequently described

characteristics of culture included: ways of life, shared behavior patterns, learned habits, and material products resulting from cultural behaviors.

A typical example of the characteristics of culture is the definition provided by Politzer (1960), a second language specialist:

Culture, in the sense in which it is used by most linguists and cultural anthropologists, is the entire complex pattern of behavior and the material achievements which are produced, learned, and shared by the members of a community. (1960:130).

For Poyatos (1976) culture is a "complex mesh of behaviors and the active or static results of those behaviors" (p.3).

Brooks (1966), also a second language specialist, embarked on the task of defining culture in terms that would be meaningful to classroom teachers of second languages. He introduced a very important distinction with the terms he calls "formal " culture and "deep" culture. He says that:

Formal culture refers to the products of artistic endeavor, achievements of artistic and intellectual genius, deeds of heroic valor and concepts of lofty spirit, and various modes of intellectual thought, genteel living and racial vigor. (1966:5).

Formal culture refers, in general terms, to the static products of society, and they include such subjects as geography, history, architecture, music and literature. In this study the term "civilization" will be used to encompass all those products of culture which Brooks grouped under the label "formal" culture, as artistic and intellectual endeavors.

Brooks considers "deep" culture as the proper regulation of an individual's impulses and actions to the socially approved behavior. It is socially accepted behavior that enforces those beliefs which shape individual behavior. Brooks identifies "patterns of living" as the culture that is meaningful to the classroom teacher, and indicates that:

Culture refers to the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conducting them. By reference to these models, every human being, from infancy onward, justifies the world to himself as best he can, associates with those around him, and relates to the social order to which he is attached. (1966:210).

House (1974), another second language scholar, distinguishes between a humanistic and a scientific (anthropological) concept of culture. Generally, the humanistic view coincides with "formal" culture, while the anthropological view corresponds to a certain degree with "deep" culture. For House, the humanistic view represents the traditional approach to culture as the sophisticated expression of a community. This expression culminates in the fine arts such as music, literature, painting and sculpture. This view of culture is also known as "high" culture (Grove, 1976), and as culture with capital "C" (Richards, 1976). As was stated earlier, this type of culture will now be referred to as "civilization".

The anthropological view considers culture in a much more comprehensive way as a system of learned and shared behavior patterns, encompassing values, beliefs, ways of obtaining food and shelter, marriage practices, the routines

of sleeping, walking, dressing, eating, and working, the way goods are bought and sold, the way people live together, the way children are reared and educated, and which manners are considered good or bad.

Culture in the anthropological sense refers to the behavioral patterns and the life styles in a community. This kind of culture is also known as culture with small "c" (Richards), or "deep" culture (Brooks).

In accordance with the scientific or anthropological definition of culture just presented, additional characteristics are provided by Sitaram (1972), a communication specialist, for whom culture is "the sum total of learned behaviors of a group of people living in a geographical area" (p.19), and by Condon (1975), a nonverbal communication scholar, for whom culture is more than the sum of its parts. He says that:

It is a system of integrated patterns, most of which remain below the threshold of consciousness, yet all of which govern human behavior just as surely as the manipulated strings of a puppet control its motions. (1975:4).

In the context of second language education, any definition of culture must clearly relate to the nonverbal behavioral aspects of communication, and must conform with the anthropological outlook on culture. This study proposes the following definition of culture: culture is those learned and shared patterns of human behavior, social relations and social roles, values, ideas, and beliefs which are manifested through the verbal or nonverbal behavior

considered proper and acceptable to a communal group living in a specific geographical area.

Culture and Language.

Studying a second language in isolation from the culture in which operates risks the use of words with wrong meanings. Students tend to attach their own cultural images to words, disregarding the different cultural image in the target culture. The proper meaning of a verbal expression cannot be fully understood without an appreciation of its sociocultural context. Brooks (1966) expresses this idea in these terms:

In learning a foreign language the words themselves count less than what they mean. The meaning of a word is at bottom, the segment of personal or societal life to which it refers. (1966:204).

Teaching a student to say a given word or group of words is not sufficient; he must be taught not only what to say (linguistic content), but how to say it, when to say it and where to say it (sociocultural context). Words or word structure may have a variety of meanings, depending on the situational context, and this suggests a relationship between language and culture.

There are three main schools of thought regarding the relationship between language and culture, and each school maintains a different perspective.

The first school perceives that language influences and shapes culture, and that a particular view of the world depends upon the language system in use. This theory is better known as the Whorfian hypothesis, linguistic deter-

minism, or the Sapir-Whorf theory.

Benjamin Lee Whorf (1956) and Edward Sapir (1966) hypothesized that the world view of a linguistic group is reflected in the linguistic patterns that they use. Reality is categorized by language patterns. As Whorf puts it:

The background linguistic system (in other words, the grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions for his synthesis of his mental stock in trade. Formulation of ideas is not an independent process, strictly rational in the old sense, but is part of a particular grammar and differs, from slightly to greatly, as between different grammars. (1956:212-13).

In spite of some corroborative evidence supporting this position-the Hopi language studied by Whorf-, Seely (1974) writes:

The fact that the linguistic structure of some languages enables the speaker to become the object of the action (the glass broke on me) instead of the subject of the action (I broke the glass), to take an example, does not in itself demonstrate the speaker of the first example to view nature as an active agent and man as a passive one. (1974:19).

The second position diametric to the contention of linguistic determinism, states that culture influences language. Boas (1949) claims that culture determines how one talks, the linguistic forms being molded by cultural influences. According to this view, language is predominantly influenced by its sociocultural context. Word meaning is embedded in a social system and each system generates quite different codes of meaning; therefore meaning is always relative to the social situation.

Finally, the third position accepts the symbiotic relationship between language and culture, and recognizes the mechanism of interdependence. This position is currently supported by most second language educators. Richards (1976) expresses the relationship between language and culture in these terms:

Language is a constituent of culture acting upon and being acted upon by the other constituents which represent aspects of culture. (1976:22).

Chafe (1970) believes that language bears the same relationship to culture as the part to the whole. This idea is also shared by Hoijer (1954), Seely (1974), Brown (1980), and many other scholars. For Brown:

A language is a part of culture, and a culture is a part of a language; the two are intricately interwoven in such a way that one cannot separate the two without losing the significance of either language or culture. (1980:1).

Language and culture are so deeply interrelated as to form a continuum, and educational progress in the achievement of specific language goals should entail some accompanying achievement in cultural goals, too.

Culture and the Nonverbal-Nonvocal.

Some elements of nonverbal human behavior contain distinctive cultural characteristics, which are acquired and learned as a normal part of growing up in a specific culture. These cultural characteristics may become a potential source of confusion when people of different cultures interact.

Sebeok (1979) and other semioticians maintain that many of the misunderstandings occurring in intercultural communi-

cation are not just a matter of understanding words, but also of understanding nonverbal signs.

Condon (1975), who has dealt extensively with nonverbal communication, supports the inclusion of the nonverbal in communication but at the same time has these words of caution regarding nonverbal behavior in understanding:

Nonverbal behavior is undeniably important in communication within a culture or across cultures. It seems far more important than most people ever thought until very recently. But also beware of placing too much of the burden of understanding or misunderstanding on gestures, interpersonal distance, and other such aspects of the nonverbal. This would be as exaggerated an emphasis today as was the near absence of concern for nonverbal behavior until two decades ago. (1975:125).

Unequivocally, in intercultural communication, the nonverbal behavior or kinesics play a role in understanding. Morain (1978), a communication and second language specialist states that:

The critical factor in understanding has to do with cultural aspects that exist beyond the lexical, aspects that include the many dimensions of nonverbal communication. (1978:1).

Intonation, body postures, gestures, glances and even the physical surroundings play the same role in nonverbal communication that syntax plays in speech. The meaning of words in a given culture are often the result of cultural experiences. The student of a second language often lacks the applicable cultural experience to determine the intended meaning of these words.

Teaching Culture.

The total message is a result of the combination of verbal and nonverbal elements; therefore training in the full

range of message elements is needed for effective and fluent communication. Johnson (1979) firmly believes that those gestures, expressions and postures that people of any culture use so pervasively in their daily interactions can, and must, be taught if students are to function in a different cultural context. Von Raffler-Engler (1980) confesses with optimism that:

Now at the end of the seventies, the language profession seems to be at a turning point and ready for including nonverbal behavior in its research and teaching. (1980:228).

There are two important reasons which support the growing interest in nonverbal behavior by second language teachers and educators: first, there is concern with providing an authentic classroom environment for linguistic and extralinguistic study, and secondly, there is interest in the pedagogical potential of applying realistic nonverbal behavior to the teaching and learning process. The hypothesis advanced here is that the introduction of nonverbal elements into the learning process, involving total body participation, should result in more positive motivation and sustained interest by students. Emotions and behavior, which correspond to the affective and psychomotor domains of Bloom's taxonomy, cannot be approached and adequately dealt with at the rational and cognitive levels alone as these are generally communicated by language.

Brown (1980) argues in favor of the teaching and learning of nonverbal behavior in these terms:

It is apparent that culture, as an ingrained set of behaviors and modes of perception, becomes highly important in the learning of a second language. (1980:124).

House (1973) agrees with him, and further states that there is no doubt as to the need for the learning of the nonverbal:

Many patterns of culturebound behavior like gestures, introductions, apologies, congratulations, condolences, etc., may be expected to be known if cross-cultural communication is to take place. (1973:23).

There is, however, a discussion concerning the exact meaning and scope of the term "knowledge" when applied to nonverbal behavior. Morain (1978) presents the problem in these words:

Whether 'learned' means incorporated into students' active kinesic system so that they can produce the gesture on demand, or merely learned in the sense that they can recognize the meaning of the gesture in its appropriate social context, is a matter of debate among language educators. (1978:12).

The predominant and normally accepted approach in second language education favors cognitive knowledge without kinesthetic and experiential involvement on the part of the student. Santony (1974), a second language educator, seems to favor that approach when he points out that:

There is no doubt that kinesics, interpersonal awareness and cultural do's and don't's must be clearly indicated to students whenever such elements are present in a cultural unit. (1974:427).

As a supporter of the experiential approach, Green (1971) conducted a very important study of Spanish gestures for Spanish second language programs. He states that:

It is neither unrealistic nor unreasonable to expect

the language instructor to insist that his pupils use authentic foreign cultural gestures whenever appropriate in dialogue repetitions. (1971:64).

This idea seems to be shared and supported by Richards (1976) when he explains that those cultural components which enable students to communicate effectively should be taught in second language programs, including:

Those aspects of behavior characteristic of the culture which are inherent in or associated with the language being taught or learned. (1976:23).

In spite of widespread recognition that nonverbal behavior plays a very important role in second language programs, only a few related studies of kinesics have been carried out. Among the scholars who have done some research regarding French gestures in particular, are Brault (1963), Monod (1969), Nostrand (1967), and Tsousos (1970). Spanish gestures have been studied by Bolinger (1960), Green (1968), Kany (1960), and Poyatos (1976) among others. So far, though, it does not appear that their findings have been applied to the teaching of French or Spanish.

Besides the specific work on gestures done by these authors, there are also some dictionaries of kinesics. A dictionary of Italian gestures was published in 1970, followed in 1977 by "Beaux Gestes", a dictionary of French gestures.

Acculturation.

The issue of acculturation, through the broad acceptance of biculturalism, bears an important relationship to the teaching of culture in a second language study program.

Teaching students to be bicultural would mean the student understands and uses the linguistic and the kinesic components of communication. Biculturalism, here, describes the student's ability to function in the sociocultural nonverbal system of the target culture, as well as using its language.

Getting acculturized and becoming bicultural involves the acquisition of a new personality. As Brown (1980) says:

A person's world view, self-identity, his systems of thinking, acting, feeling and communicating are disrupted by a change from one culture to another. (1980:130).

Acculturation, in principle, carries with it the danger of a personality split, including some possibly damaging ramifications. Sebeok (1979) does not consider it an easy learning task for a student to substitute other cultural norms of nonverbal behavior for his own. It seems almost impossible for an adult to become totally bicultural; however, Nostrand (1966) proposes a satisfactory solution to the problem. He suggests that in order to teach competent biculturalism without radically affecting the student's self-identity, a compromise must be reached in setting the acceptable level of acculturation. Nostrand also stresses that students do not have to internalize all the mores of the target culture, but only those that will allow them a comfortable and fluent participation in the social life of the target community, while avoiding any flagrant conflict with the native behavior codes. In his words, the student:

Can expect to get by with minor breaches of formalities by reason of being an outsider. He must learn, however, those proprieties of the host country that have to be

complied with. Every society has areas of behavior where one has to conform, where the penalties for nonconformity are very severe. (1966:4).

The student is required to learn, and sensitively observe the socially predominant patterns of behavior that the target society possesses. It is more important to conform to that socially accepted behavior, rather than to become a clone of the native speaker. There is no need for a totally acculturized person but for a welcome outsider, who has assumed in some measure the behavior and language of the target society.

Cultural Goals.

Cultural education could be accomplished by successfully attaining the two cultural goals proposed by Nostrand (1968, 1974): cross-cultural understanding, and cross-cultural communication. These goals are now commonly accepted by second language teachers and educators. In this study, however, cross-cultural understanding will be further divided into two sub-goals: cross-cultural awareness and cross-cultural empathy.

Cross-cultural Understanding.

Richards (1976) states that "understanding implies the ability to get inside the other person" and to "walk a mile in his shoes"(p.25). Because understanding could encompass the cognitive domain (awareness) and the affective domain (empathy), each of these domains must be dealt with separately.

Cross-cultural awareness is the knowledge and recogni-

tion of the differences and similarities between the student's own culture and the target culture. This awareness can be achieved through a descriptive presentation of the target culture, including its civilization. Cross-cultural awareness is the intellectual process that identifies the pertinent aspects of the target culture.

Cross-cultural empathy works mainly at the affective level, and results in cognitive awareness and kinesic communication. Empathy results from a deep understanding of the underlying values of the other culture, and of how its members feel and behave. Empathy generates attitudes of sympathy and appreciation and endows the person with the power to lose his sense of identity within his own culture, and project an identity within the target culture. Empathy also develops a capacity to value the target culture according to its merits.

True intercultural communication can take place when acculturation results in the appropriate level of empathy. Before reaching the empathic level, second language students must first undergo a process that begins with a period of cultural shock, producing feelings of frustration, anger and the rejection of the new culture. Hopefully, once the students have reaffirmed their own cultural identity and awareness, their intercultural experiences will nurture an empathy for the target culture.

Cross-cultural Communication.

Cross-cultural communication refers to an individual's

ability to restrain his impulses and actions, and consequently adapt, to the socially approved behavior of a foreign culture. Cross-cultural communication is related to the process of acculturation, considered as social integration without cultural assimilation into the host culture.

The main object of cross-cultural communication is the creation of a newly cultured person, through the learning and acquisition of those behavioral patterns which characterize the members of the target culture. It appears that few second language educators have been able to grasp the significance of nonverbal behavior within cross-cultural communication.

Among the second language specialists who emphasize the need for a cultural component, House (1973) is one of the few who seem to support the dynamic learning approach to nonverbal behavior as part of the cross-cultural communication goal. He indicates that:

Apart from language itself, the objective of cross-cultural communication includes the two ancillary systems of paralanguage and kinesics, which serve to reinforce the linguistic communication proper. (1973: 59).

To better understand cross-cultural goals, Katz's (1963) four phases of the empathy process are now briefly presented, including their equivalence to Richards' (1976) goals.

In phase one, a student identifies with a person in the target culture through a contemplation of the other person and his experiences. In phase two or "incorporation" the student absorbs the personal, social level experiences of his

cultural counterpart. In phase three, "reverberation", the student immerses his personal and cultural identity, without renouncing it, into the corresponding identity of the person in the target culture. In doing so, the student may become more aware of his own cultural heritage. Finally, in the fourth phase called "detachment", all identification with the target culture is broken to regain the social and psychic distance necessary for objective analysis.

In general terms, it appears that the cross-cultural awareness goal corresponds to Katz's phase one and to Richards' "awareness goal". Cross-cultural empathy corresponds to Katz's phases three (reverberation) and four (detachment), and to Richards' "understanding and appreciation" goals. Finally, cross-cultural communication seems to be related to Katz's phase two (incorporation), which does not have a counterpart in Richards' scheme.

The three cross-cultural goals described in this study are also analogous to the three domains of Bloom's taxonomy at the cultural level. The analogues are: cross-cultural awareness for the cognitive, cross-cultural empathy for the affective, and cross-cultural communication for the psychomotor.

Now that culture has been correlated with the concept of nonverbal behavior as a sociocultural manifestation, the study will proceed to a discussion of the skills and abilities needed to master the cultural component of communication. Sociocultural skills and abilities, and their appli-

cation in second language education, is the central theme of this study.

CHAPTER IV

COMMUNICATION SKILLS AND ABILITIES

In the previous chapter kinesic nonverbal elements, as identified with culture, were considered as a neglected counterpart of language in second language education. This meant that the sociogestural elements, when occurring in interactive conversation, are integral and necessary in achieving both linguistic and cultural fluency and in acquiring communicative competence.

Fluency in, and mastery of, the sociocultural kinesic component will require the development and training of new skills and abilities addressed specifically to the sensory channels directly related to the nonverbal elements.

In this chapter the new skills and abilities required to obtain communicative competence are introduced. A chart (Figure I) is presented to outline the expanded concept of communication, as advanced in this study. Part of this concept was inspired by Widdowson (1978), whose analysis of "language teaching as communication" made it possible to describe the acquisition and use of language, as seen in the chart. The human communication system is redefined into the linguistic and the sociocultural systems, and the general overview presents an enlarged distribution of the skills and abilities considered necessary to achieve fluency in these systems.

To clarify the contents of the chart, it is necessary to explain some of the terminology used and to make a clear

FIGURE I

(Abilities and Skills in Second Language Programs)

COMMUNICATION								
Direct Interaction				Delayed Interaction				
Mode	Type of Behavior	Activity	Type of Activity	Sensorial Medium	Skills: (S) & Abilities: (A)			
DIGITAL	Verbal-Vocal	LANGUAGE	Productive Perceptive	AUDITORY	Hearing (S)			
				LISTENING (A)				
	Nonverbal-Vocal	PARALANGUAGE	Productive Perceptive	ARTICULATORY	Speaking (S)			
				TALKING (A)				
ANALOGIC	Nonverbal-Nonvocal	KINESICS	Productive Perceptive	VISUAL	Seeing (S)			
				VIEWING (A)				
	Nonvocal-Verbal	LANGUAGE	Productive Perceptive	KINESTHETIC	Moving (S)			
				ACTING (A)				
DIGITAL	Nonvocal-Verbal	LANGUAGE	Productive Perceptive	VISUAL	Comprehending (S)			
				READING (A)				
	Nonvocal-Verbal	LANGUAGE	Productive Perceptive	KINESTHETIC	Composing (S)			
				WRITING (A)				

distinction between the concepts of skills and abilities, in particular.

Widdowson, a linguist and a second language specialist, differentiates between the terms skills and abilities. He states that the traditional division of linguistic skills into four categories is imprecise and inadequate for the evolution of linguistic theory. For Widdowson, the word pairs "usage" and "use", and "signification" and "value" can help determine the distinction between "skills" and "abilities".

The term usage - associated with skills - refers to competent knowledge of the abstract linguistic rules of the system (e.g. in English the attributive adjective always precedes the noun). On the other hand, the term use - associated with ability - refers to the meaningful or communicative aspect of the system.

Mastery of a language requires not only knowing the grammatical rules that govern the language and their usage, but more importantly it requires that the actual use of the system, in a given situation, be appropriate and communicative.

The concepts of usage and use are also related to the concepts of signification and value. As Widdowson points out:

Sentences have meaning as instances of usage: they express propositions by combining words into structures in accordance with grammatical rules. We will call this kind of meaning 'signification'. (1978:11).

A sentence may have signification as an instance of usage; however, it may have no value as an instance of use if the meaning of the sentence is not used for a communicative purpose (e.g. "peter is fine" has a signification and it is correct, but if it is in response to "How is the weather ?" it loses its value). If a sentence cannot be tied to its communicative context, then such a sentence may be correct and have a meaning, but it has no value. Some sentences may have no signification because they are grammatically incomplete and valueless when out of context; however they may make sense within a given context and situation (e.g. "Very well" acquires a value if it is in response to "How is Peter doing ?").

It appears that the methodology of second language instructors has generally focused on the usage, i.e. the skill and the concomitant signification aspect of the language, rather than on the use and value of the language learned. According to Widdowson, the skills are developed at the level of usage, which shows how to use the system, rather than on the actual use for communicative purposes.

Abilities, on the other hand, are concerned with the appropriateness of the language for communication. It could be said that the communicative approach emphasizes the ability to use language in real communication situations.

There are two activities that must be considered when addressing the main communicative behavior, whether verbal-vocal or nonverbal-nonvocal, and these are the perceptive

and the productive activities.

The perceptive activity in oral language is identified with the ear, the auditory sensorial channel, and it relies on the ear's reception and identification of sounds and their signification. Although the perceptive activity is often called passive, it might better be described as an inner activity which it is difficult to recognize in action.

The productive activity refers to an external behavioral manifestation easily observed sensorially. The productive activity in language is identified with the articulatory sensorial channel, resulting in the utterance of sounds.

It is now possible to proceed with a description of the chart and an explanation of its contents, which are the central theme of this study.

Linguistic Skills and Abilities - Direct Interaction.

In a conversational situation language is the most important element and is understood as verbal-vocal behavior.

The skill of "hearing" deals with the perception of sounds, and as a skill regulates the fidelity of the perception and interpretation of sounds. Sound discrimination drills are frequently used to develop the skill of "hearing".

The ability to perceive sounds is called "listening", and deals with the comprehension and interpretation of oral expressions in conversational situations with regard to the meaningful and valuable aspect of messages.

"Speaking" is the articulatory skill which deals with

the correct production of the verbal-vocal behavior. As a precise, mechanical activity, the skill of "speaking" is concerned with signification and correctness rather than with the meaning or communicative value. "Speaking" controls the quality of sounds for precision in pronunciation and expression, and the structural form of sequential utterances under grammatical-syntactical rules. Most of the drills for phonemic, morphological and structural patterns develop the skill of "speaking".

"Talking" is the ability which deals with utterances employing language for value and meaning. "Talking" entails the use of the linguistic system to convey appropriate messages.

Linguistic Skills and Abilities - Delayed Interaction.

When communication occurs without direct personal contact between the participants, it is called delayed interaction. This style of communication, as referred to in this study, includes the printed media in all its forms: books, periodicals, letters, etc. Although this type of communication does not conform with communication as direct interaction, the skills and abilities which pertain to delayed interaction through the printed digital medium will be briefly discussed.

The perceptive skill is called "comprehending", and it deals with the correct deciphering of printed digital symbols and with the correct identification of such symbols with the sound and meaning that they usually represent.

The perceptive ability is called "reading", and deals with the meaningful interpretation and understanding of what appears in written form.

The productive skill is called "composing". Composing deals with the correct representation of the linguistic digital signs used to transmit messages. It includes the reproduction of letters, words, phrases, and the correct arrangement and sequencing of these elements into sentences and discourse. Spelling is one of the aspects covered by the skill of "composing".

The productive ability is known as "writing", which deals with the appropriate use of written signs to convey meaningful information, and with the ordering of words and sentences to form a communicative written discourse.

The Analogic Nonverbal Visual Medium.

Contemporary telecommunication and printing techniques have revolutionized the production activity for the visual sensory channel, and have replaced much of the traditional articulatory communication. It has been recognized that objects and events can be better symbolized and communicated through the iconic, nonverbal visual medium, with more realism and accuracy, than they can through the verbal visual medium. Groos (1973) points out that:

Visual images and symbols are capable of communicating and expressing meaningful information that cannot be formulated in the lexical, or indeed, any other mode. (1973:198).

Films and television are among the most important

contributors to the visual revolution in communication and education. The computer is also gaining importance in second language study.

The visual revolution has also affected the established print media, including textbooks, resulting in more photographs and drawings, full spectrum coloring and other graphic techniques. Enhanced visual presentations in education have drawn the student's interest, extended his attention span and improved his comprehension.

Most of the changes and innovations affecting the visual perception are related to the analogic communication mode. Thus it becomes very important to differentiate between the visual-printed, and the visual-graphic, or iconic, media.

Printed applies to the sequential presentation of verbal-visual information, and includes the written language as its most important manifestation for the transmission of information. Spoken language is the verbal articulatory manifestation, and the counterpart of the visual one. Reading and writing are the traditional skills necessary for competence in the printed visual medium.

The simultaneous and parallel presentation of nonverbal visual information is called iconic graphic medium. Iconics encompasses those forms which produce an all-at-once or holophrastic message. Iconic media include: television, films, photographs, pictures, cartoons, posters, etc., and devices such as coloring, framing, underlining, etc. All these elements form part of what Langer (1942) called "non-

discursive symbolism", which involves the simultaneous perception and parallel processing of information. By contrast, discursive symbolism includes the written and spoken language, and is processed sequentially, as was indicated earlier.

The importance of the iconic graphic message over the verbal, whether printed or vocal, has been expressed in the popular saying: "a picture is worth a thousand words", although this could be discussed.

Communication through the iconic graphic medium is not the only form of analogic nonverbal communication. People communicate analogically with their bodies, since their movements and behavior are perceived as holophrastic messages; and even the clothes worn, the tools used, the products made and the dwellings inhabited may serve to convey analogic messages.

Visual contact in conversation results in better understanding and more fluent interaction. The absence of visual contact can cause stress and tension because the conversants must compensate for the missing nonverbal context, which they usually perceive visually.

The visual medium also plays an important role in the affective domain, an appropriate example of which is expressed in the Spanish proverb: "ojos que no ven, corazon que no siente", (what the eyes can't see, the heart can't feel).

In education much attention has been given to the visual analogic transmission of information, especially to combi-

ning the visual and articulatory (audiovisual) during the past three decades. An excessive reliance on the verbal skills caused a blindness to other modes of imparting information. By emphasizing the verbal (oral) aspects of communication, people became conditioned to receive information about nonverbal modes only through verbal translations.

Verbally coded information is neither sufficient nor totally appropriate for the acquisition of competence in other symbolic modes (Groos, 1973). In education, the fallacy of oral supremacy in academics is still being advanced, although there is a growing realization that the verbal-vocal medium can be less effective in some areas than the analogic modes of communication. Visual literacy in the iconic graphic and the kinesic media seems to have grown remarkably among the newer generations. They have been brought up and educated, as a rule, in a media age dominated by iconic representations.

Despite the progress of visual analogic literacy in the Language Arts area, which already has a viewing skill, it appears that very little has been done for second language programs. Visual graphic literacy is very important at a time when the materials and resources used in second language study are making use of the iconic graphic medium to present the sociocultural component of communication.

The visual graphic medium seems to be the most appropriate method to present and explain cultural behavior; however, this should not be considered as a substitute for actual

kinesthetic performance.

The Analogic Nonverbal Kinesic Medium.

The nonverbal component of communication is one aspect of meta-communication. Meta-communication is not primarily concerned with the transmission of content, which is usually done by language, but it refers to those elements and context surrounding language which serve to maintain and monitor the progress of communication.

Much of meta-communication is attained through verbal means, such as joking, praising, talking of neutral topics, etc.; however, the greater part is attained by nonverbal means, including paralanguage and kinesics. Under the kinesic meta-communication consideration is given to body movements, as well as the general amount of activity occurring during interaction. Examples of this activity are: nodding, looking, shifting positions and other kinesic cultural behavior.

Competence in the nonverbal kinesic mode or sociogestural mode will result, firstly, from an understanding of what is involved, and secondly, from the mastery of the kinesic behavior.

Mastery of kinesic behavior pertains to the kinesthetic domain, and is usually achieved on the basis of practice and repetition.

Skillful mastery of the sociogestural mode is seen as "knowledge of", practical or experiential learning, which is clearly kinesthetic or psychomotor in nature, rather than

"knowledge about" which is more theoretical or cognitive in nature.

Poyatos (1976) considers as nonsense the belief that kinesic behavior can be mastered from the information on gestures provided in books, and derides books that "tell", but do not "show" dynamic behavior.

Practical or experiential learning appears to be the most relevant means of penetrating and adapting to the non-verbal kinesic realities of a different culture. This also avoids applying personal concepts and behavior to such sociocultural realities.

When earlier comments about acculturation and its acceptable level are considered, trying to "go native", as based upon the saying "when in Rome do as the Romans do", is only valid once acculturation has been taken into consideration. Furthermore, personal comfort with the target culture's sociocultural behavior is an important acculturation consideration, because it is individuals who communicate, rather than their cultures.

Whether or not "to be a Roman" is secondary to behaving as the "Romans do". This approach enables a second language student to become a welcome outsider without negatively affecting his personality and cultural identity. Condon (1975) feels that:

Because the range of nonverbal behavior is so great and, for the most part, outside of our conscious awareness, it is difficult to think of adapting to all aspects of nonverbal behavior. (1975:259-60).

In spite of this, some behavioral changes will be required of the second language student if he is to interact fluently and competently with the people of the target culture without seriously violating any of their prescribed sociocultural norms.

When some members of one sociocultural group acquire deficient sociogestural behavior they are usually stigmatized for life. Such individuals risk becoming outcasts in their own society because of their inability to function according to the behavioral norms. These sociocultural standards give order to group's social life, creating a certain degree of predictability in individual behavior, which in turn allows the community group to feel secure collectively, and accepted individually.

The nonverbal sociogestural mode is learned and acquired in a similar way to language, but the sociogestures are usually learned with much less formal instruction. The nonverbal sociogestural, however, appears to occupy a primary role in early childhood development, setting patterns that will affect any later development. Hendon (1980) maintains that:

The individual's adjustment to socially acceptable behavior is learned quite early in life, as is language with all its complexities. Therefore, it is this type of culture that should be taught from the very beginning of language instruction. (1980:192).

Formal and explicit training in how to act and react physically, in a manner typical of the culture studied, must become part of the learning process in second language pro-

grams. This would help students to understand the sociocultural component of communication, and gain mastery of it.

Other sensory channels are also involved in the nonverbal sociocultural component, but to a lesser degree than the visual and kinesthetic channels. Movements are usually accompanied by sound, which affects the auditory channel, but sound in kinesics plays a secondary role.

It becomes obvious that active physical involvement at the production level, and visual training and education at the perceptive one, need to be cultivated to master the nonverbal sociogestural component. To achieve this the study proposes and outlines skills and abilities which will address the learning and acquisition of such sociogestural elements.

Sociocultural Skills and Abilities.

The following skills and abilities relative to the nonverbal are proposed: the skill of "seeing", accompanied by the ability of "viewing", for the mastery of the visual analogical perception level; the skill of "moving" together with the ability of "acting" for the mastery of the kinesic production level. These are described below.

"Seeing" and "Viewing".

The skill of "seeing" develops acquisition of the correct perception and understanding of particular features which differentiate one body movement from another. For example, "seeing" is being able to distinguish the correctness of performance or the graphic representation. Learning to detect the graphic representative features of a gothic

structure and being able to differentiate it from a romanesque one, or being able to correctly distinguish between a good-bye gesture and a welcome gesture, are some of the practical applications of the "seeing" skill.

The skill of "seeing" requires perceptive use of the visual channel just as the linguistic skill of "hearing" requires perceptive use of the auditory channel.

The corresponding ability is "viewing", and it produces meaning and appropriateness. When looking at something or somebody, one looks not only at how well a gesture or graphic production is performed, but more importantly, one looks at the appropriateness of the occasion and for the message that the sender wants to convey.

"Viewing" requires critical observation and identification of the sociocultural elements in the target culture. The ability of "viewing" is mentioned in the Language Arts programs of Alberta (1978, 1982), and is also among the "skills" listed in some Alberta Second Language programs (Ukrainian, 1980; Spanish, 1982).

Since "viewing" has only recently been recognized as a skill in the language area, there is probably a variety of active terms for the same concept. Wilson (1982), a second language specialist, talks of the "critical skill of observing" meaning more or less what the ability of "viewing" means in this study. She notes that in cross-cultural communication "observing is a life skill that is fundamental to much of what is done in schools" (p.75).

The difference between the abilities of reading and "viewing" can be found in their subject matter. While reading is concerned with the digital visual medium and printed matters, "viewing" is employed in the analogical visual medium and iconic graphic representations.

The difference between the skills of comprehending and "seeing" is that comprehending refers to the correct interpretation and understanding of letters, syllables, words and sentences, while "seeing" deals with the right distinction and understanding of holophrastic, nonverbal units in messages, and with the proper interpretation of iconic imagery and kinesic behavior in the total message.

The development of the visual analogical skills and abilities could be accomplished in many ways, ranging from the use of the media to sharpen awareness and discussion of the nonverbal, to paying attention and becoming aware of one's own ways of behaving and contemplating the world. For doing this one needs insight to recognize one's own behavior, and sensitivity to contemplate and categorize the outside world. Another way of developing these skills and abilities is by being alert to how others behave, categorize and represent the world.

"Moving" and "Acting".

The skill which corresponds to the kinesic aspect of a message is called "moving", which deals with the correct physical way in which people act and behave during direct interactive conversation.

The correct performance of sociogestures and other communicative body behavior is the perceptive activity of the skill of "moving". "Moving" as a skill can be compared to the calligraphic activity in composing, or the sound discrimination in hearing.

The kinesthetic ability is known as "acting", which produces the appropriate and meaningful communicative performance of kinesic behavior.

The kinesthetic skill and ability proposed here are not completely new to education and instruction, nor to the teaching and learning of second languages. Dramatizations and other dynamic performances have been highly regarded as teaching techniques by second language instructors. Besides, the kinesthetic aspect has always been present in school curricula as physical education or movement education, and as drama.

Drama generally focuses on individual behavior rather than on sociocultural behavior, and usually deals with imitating and duplicating the behavior of individual personalities. This kind of learned behavior has a restricted value for intercultural communication, since the learned behavior usually belongs to an imaginary personality.

Although the object of physical education is to learn how to move and act, the focus is on body coordination for purposes other than communication. Movement education may serve a social function when it deals with how to play games and sports, or how to dance and practice other culture re-

lated kinesic movements.

A school subject directly related to "acting" and nearly culturebound, is "Urbanidad", or the art of good manners and diplomacy. This subject used to form part of the curriculum in Spanish schools. It seems that the learning of good manners is no longer part of the curriculum, at least not as discrete subject. However, the importance of good behavior and good manners remains valid today in both casual and formal situations although a code of manners and behavior socially accepted in one culture might be unacceptable in another.

In developing the ability of "acting", one needs to become aware of self behavior in a variety of social contexts, and of how this behavior communicates in direct interaction. This self-assessment should be followed by the critical observation of how others behave, and how they use their bodies to communicate. This "viewing" activity can serve to determine which behavior displays a cultural value, and therefore a communicative function. "Viewing" can also observe the comparative behavior between the viewer's native culture and his target culture.

Some of the observation work has already been done, and compiled. It is readily available in glossaries and dictionaries, as was mentioned earlier.

Practical learning of the sociocultural gestures and communicative behavior, as used by members of the target culture, seems to be the best way of achieving cultural fluency.

Gestures and body behavior apply to external behavior, and result from acting and reacting to conversational situations in a manner typical of the culture. Foreign gestures need to be understood and more importantly, they have to be performed for competent communication.

The positive results of active, physical involvement in the second language learning process have inspired new teaching approaches such as the "Total Physical Response". Asher (1977) states that:

The assimilation of information and skills can be significantly accelerated through the use of the kinesthetic sensory system. (1977:Foreword).

Some techniques and activities, involving the kinesthetic, used frequently in second language education, include: staging dramatic representations, conducting interviews, acting out dialogues, and showing audiovisual materials containing live performances.

Second language instructors have always recognized the suitable advantages of getting the students dynamically involved in the learning process, quite often without realizing the implications for competent communication. Second language teachers have usually presented the sociocultural kinesic component for understanding it, rather than for acting it out.

The sociocultural kinesic component is an essential element of second language study for communication, and as such should be mastered through active performance, enabling the student to become culturally fluent and communicatively competent.

CHAPTER V

IMPLICATIONS AND SUGGESTIONS

Recognizing the important role played by the nonverbal sociocultural component in the second language education process, and accepting it as an essential part of communication, will affect the formulation and delivery of second language programs.

In this chapter, second language education will be analyzed in five areas under the theoretical tenets developed earlier in this study. The five areas include: curriculum design, production and use of materials and resources, training of teachers, methodological approaches in the classroom, and testing and evaluation.

Curriculum Design.

Presently, there are two widely accepted bases on which to design second language curricula. These are the "systemic" basis, which encompasses the grammar-translation and the audiolingual approaches, and the communicative basis, which includes approaches based upon notional, functional and other sociolinguistic and discourse consideration.

The "systemic" approaches rely on the theory that grammatical organization and progression are message relay systems. The aim of the "systemic" approaches is to teach students mastery of the mechanics of the language and competent usage of the language system (Johnson, 1982).

Recently the relative importance of grammar to language has been questioned by linguists and pedagogues concerned

with second language education. The argument used against grammar is that the object of communication, to transmit a meaningful message, can be accomplished while ignoring grammatical accuracy. This is supported by the observation of communication between adults and young children, in which the adults forsake grammar but effect interaction.

In grammar-oriented language programs not much, if any, attention is paid to nonverbal communication, and very little emphasis is placed on kinesic, sociocultural and behavioral processes. It appears that grammar-based programs exclude any extralinguistic input, and therefore reject the nonverbal context.

The audiolingual approaches to second languages are also organized in a grammatical progression, although the emphasis is on oral patterns and drills, rather than on written structures.

Under the "systemic" approaches to second language study, once the structures of the linguistic code have been mastered, it is assumed that communication will follow as a logical and inevitable consequence. This is not entirely true.

To avoid the shortcomings of the predominantly linguistic programs, communicative orientations have been developed which base the linguistic organization of the programs upon notions, functions, and other sociolinguistic considerations being derived from the concept of language as an instrument of communication, rather than its own system.

It is felt that the concept of communication being founded on language alone is not sufficient. Language-based approaches to communication can be used for developing a theory of communicative competence which would result in linguistic competence because language-based approaches to communication do not account for the whole communicative process.

Generally, communicative competence consists of two sub-competencies: grammatical and sociolinguistic (Hymes, 1970; Munby, 1978; Widdowson, 1978; Wilkins, 1976). Some scholars such as Jakobovits (1970) and Savignon (1972) recognize that knowledge of nonlinguistic rules, or kinesic nonverbal behavior, should be accorded more prominence in a theory of communicative competence. Attempts to accomodate the nonlinguistic elements led Canale (1979) to introduce a third sub-competence, which he named "strategic competence", as part of a total theory of communicative competence; however, he confesses that his total theory of communicative competence was predominantly about verbal communication skills.

In face-to-face communication the whole body is involved and bodily expressions must be accounted for in addition to the oral linguistic expression. By referring only to grammatical and sociolinguistic issues, the important nonverbal (sociocultural) elements, always present in communication, are missed.

Greeting another person does not always require the

utterance of a correct verbal expression, but more importantly it can invoke a type of behavior which will complement the words. Fluent interaction and competent communication might be hindered, though, if the complementary action did not match the words.

A job interview is an example in which grammatical and sociolinguistic sub-competencies are not sufficient for fluent interaction and competent communication. Besides the obvious sociolinguistic features resulting from the employer-applicant relationship, there is the degree of politeness and finesse appropriate to the occasion, the way people introduce themselves, the way eye contact is conducted and the timing and positioning adopted. All these considerations play a role in the fluent development of interaction and in the establishment of competent communication.

A curriculum might have to be designed for second language study that include both sociolinguistic and sociocultural competence (linguistic and cultural fluency). Linguistic notions and functions which do not take into account the extralinguistic, nonverbal elements of communication are not sufficient for curriculum development. Goals and objectives addressing the sociocultural nonverbal area of communication will be omitted, as will those of the kinesic and the visual-analogical areas.

Materials and Resources.

It appears that some of the more recent textbooks used in second language programs are already presenting graphic

representations of kinesic behavior, accompanied by a verbal explanation, to convey a comprehensive appreciation of the target language and culture. For example, the textbook "El Español al Día" (1980), which illustrates several Spanish gestures, depicts how the gestures are made and gives their connotation.

This display of the kinesic aspect in the target language, including numerous analogical devices, is commendable and should be more common in textbooks generally; however, it seems that the optimal presentation of the sociocultural kinesic would be in movies and filmstrips portraying the dynamic diversity of culture.

Those audiovisual materials used to present sociocultural and linguistic information should be as authentic as possible, recording the true sounds of the language, as well as displaying unguarded behavior in communicative situations, rather than the "aseptic" educational materials generally prepared for use in the classroom (Wilkins, 1976).

Methodology.

If the importance of culturally significant kinesic expressions is recognized, it could lead to the revision of methodological approaches in the classroom. In general, the principles and activities recommended by the communicative approaches to acquiring a second language are valid as long as the nonverbal component of communication is not overlooked.

The three main tenets of the communicative approaches are: exchange of new information, initiation of conversation

and responses by students, and finally, topics for communicative activities based on the experiences and interests of the students (Knop, 1981). These tenets are in agreement with the views advanced in this study. They are concerned with the ability level and are conducive to developing it, leading to what Krashen (1981) calls "language acquisition". This is in contrast with the skill level which serves language learning or the development of linguistic competence.

The use of special facilities such as language laboratories, computers and other technical devices in second language education is more suited for the learning of language and civilization than for their acquisition, although films and VTR can help in developing the ability of "viewing".

The disadvantage of technological aids to second language programs is the absence of free and spontaneous interaction. In order to perceive total communication the student must interact directly, in ways which machinery can never duplicate. Whatever the degree of realism, artificial communication simulations cannot replicate the freedom of choice available in face-to-face conversation.

Teacher Training.

Faced with increasing competition from technology, what is the teacher's primary role in the educational process of a second language program? The teacher has communication roles in the classroom: he is a partner in the initiation of or reaction to conversation, and he is a moderator to the interaction providing advice during proceedings.

As a partner to conversation the teacher can become a substitute for native speakers; therefore he should be able to enact realistic mimicry of the linguistic and sociocultural aspects of the language studied. He becomes the role model, which the students observe and imitate, creating learning experiences that provide students with an opportunity to express themselves freely in interaction. Because effective communication is the ultimate aim in the second language classroom, the teacher can lead a crucial role as master in the verbal and the nonverbal communication.

Acculturation of the teacher is desirable, as he must be familiar with the target language and culture so as to communicate fluently both socioculturally and linguistically in the classroom.

Evaluation and Testing.

The formulation of specific sociocultural goals, directed to the new sociocultural skills and abilities proposed in the study, will have an impact upon the testing and evaluation of second language programs.

The testing and evaluation procedures will have to rely on multisensorial perception and production to account for the nonverbal kinesic and visual analogical elements of the program. The active engagement of the students in realistic communication will help determine the degree to which the sociocultural kinesic has been materially integrated.

A more complete evaluation of knowledge in the target language would be accompanied by an evaluation of the abil-

ity to communicate kinesthetically, as described in the study.

Suggestions.

The study is based on the following main tenets: total communication involves verbal-vocal and nonverbal-nonvocal behavior; in addition, culture and civilization are considered two different concepts; civilization applies mainly to the static products of culture, while culture 'per se' applies to daily life and the verbal and nonverbal behavior of a society. Culture and language are so inseparable that this relationship is indeed complex when studying a second language. Finally, the sociocultural skills and abilities discussed in the study have a definite place in second language programs in education.

If these tenets are accepted, it becomes necessary to isolate certain nonverbal aspects of the communicative process which are present in the language to be learned. In selecting these sociocultural aspects, the distinctions between the concepts of culture and civilization must be kept in mind.

The sociocultural skills and abilities described in this study are addressed to the kinesic and visual-analogue aspects of the nonverbal communication component, and should become part of all second language programs, particularly if such programs are geared towards communication.

Among the techniques and activities that will shape the training and development of the sociocultural skills and

abilities are: live interviews and dialogues, role playing, dramatizations, dancing and games requiring physical involvement. Also, it is important to have contacts with native speakers and to travel abroad to the countries where the language is spoken.

In principle, the perceptive skills and abilities (the observation stage) should get priority over the productive ones (the performance stage). The use of audiovisual resources emphasizing the dynamic aspects of communication, such as movies, documentaries and television shows, provides excellent activities and opportunities for developing linguistic and sociocultural perceptive skills and abilities.

Other audiovisual materials such as filmstrips, slides, cartoons, posters and any other visual publicity with some sound incorporated can also provide valuable assistance in the development of a quality second language program.

More research will be needed in the areas of syllabus and curriculum design to formulate a more inclusive frame of reference on which to base second language programs which will accommodate the nonverbal component of communication. It seems at this point that by using in language acquisition the present sociolinguistic communicative tenets (notions and functions) together with those of the more dramatic approaches (natural approaches), the right direction may be given to syllabus and curriculum design. Also in second language programs, both teaching and learning, studies could be conducted testing the value of the nonverbal aspects of commu-

nication.

Language fluency should no longer be considered the sole qualification for the teaching of a second language. Before anyone is permitted to teach a second language, mastery of the sociocultural nonverbal elements and the fundamentals of civilization is vital. In the future, second language teachers should be required to spend a reasonable amount of time in immersion programs, preferably on location, to facilitate proper acculturation. Teachers will have to be competent in the language itself (linguistic fluency), as well as in the culture (cultural fluency) in which the language is embedded.

The aim of classroom activities should be oriented toward the development of abilities, rather than toward the mastery of skills. Development assumes that the acquisition of abilities occurs over time via some orderly and not so orderly progression. In order to meet this aim, second language programs should provide opportunities for the practical use of the language, perhaps by offering some academic subjects such as mathematics, sciences and social studies which are presented over time.

The testing of the sociocultural skills and abilities should be challenging because nonverbal behavior is easily observable by visually recording the action expressed. Comparative methods could be employed such as by contrasting the ways people of other cultures communicate with the students' own ways of communication. To properly evaluate

the students' ability to communicate, they should be put in realistic situations where the linguistic and the sociocultural aspects of communication occur. Emphasis should be placed on multisensorial testing procedures which require the student to actively engage in communication: 'when in Rome, do as the Romans do'.

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